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ARGUMENTS
FOR
EXPOSING
False Teachers.

INCLUDING
An Answer to the *Second Letter*,
Dated from *Enfield*.

By the Author of A CHARACTER.

Rom. 16. 17. — MARK them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and AVOID them.

L O N D O N:
Printed in the Year, 1718.

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ARGUMENTS *for* Ex- posing False Teachers, &c.

I Observe not any thing in the Scriptures of Truth, either in the lively Sentences of the *Prophets*, or of the *Apostles*, that is decry'd with so much Vehemence as *HYPOCRIST*; against which God Himself has declar'd so much Displeasure. It is the chiefest Thing that both Christ abominated in the *Pharisees*, and the Living Ministers of this Dispensation in the Members of the *Church of Christ*. *Deceit* and *Hypocrisy* have caus'd the Declension of Piety, and the Ruine of many Souls, thro' the several Ages and Series of Time, since the Foundation of Religion in the World. Among the Professors of this Day too many are found to have a Tincture of this; not only among those who maintain such *Outward Ceremonies* and *Ordinances*, as even make the *Gospel* agree with the *Legal Types* and *Shadows* of the *Mosaical* Dispensation; but also among those who have hitherto, both in Lives and Principles, demonstrated to the World, that they have found the Substance, whereas others possess only the Shadow; and that they are guided by an *Heavenly Principle* and *Enlivening Power* from the Spirit of God, warming and stirring

them up to those Public Spiritual Exercises of *Prayer* and *Preaching*, which they use in their Assemblies for Worship.

Among these at this present Time, — has been, and is a Person who has signalized himself in this Abomination of *Hypocrisy*, and has render'd himself one of those, whom the Apostle commands both to *Mark* and *Avoid*, to *Characterize* and *lean from*; for so is the genuine Import of the Original Words. How plain is the Advice! How needful shall soon appear, and how correspondent 'tis both to *Reason* and *Religion*.

Now I beseech you, Brethren, *M A R K* them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and Avoid them, Rom. 16. 17. Them that cause Divisions or Parties, the Apostle beseeches the Church to *Mark* and *Avoid*, and this his Desiring is properly *mandatory*, tho' with that modest Phrase, *I beseech*. It is not enough to *mark* them only, and not to *avoid* them; but they should be both *marked* and *avoided*. The Words in the Text are σκοπεῖν and εκκλίνετε, which imply a *critical Observing*, *Marking*, or *Characterizing* and *departing from*; which is very well render'd in our *English*, to *Mark* and *Avoid*. Besides, that this *Marking* is properly a *Characterizing*, is plainly infer'd: By what Means should any one know them, who has not seen them, but their *Description*, by their *Image*, which in the *Greek*, *Latin* and *English* is very well express'd by the Word, *C H A R A C T E R*; as may be be seen by the

the correspondent Word in *Acts* 17. 29. *Rev.* 13. 16, 17. 14. 9, 11. 16. 2. and 20. 4. In *Heb.* 1. 3. there is the exprefs Word *χαρακτήρ*, which comes (I believe) from the *Hebrew Root* *שׂרשׁ* *Charash*, which signifies to *plow* or *dig up*, a *Discovering*, *Describing*, &c. wherein may be included a *Sculpture* of the Body, as well as of the Mind, that all who see that *Likeness*, that *χαραγμα τῷ ὄρει*, may instantly perceive who they are, as soon as read or heard, when they impose their *Preachings* upon us, in any of our *Assemblies*, and by that means beware of 'em, lean from 'em, avoid 'em. The Reason for this *Marking* and *Avoiding*, this *Characterizing* and *Leaning from*, is given in the next Verse. *For they that are such, serve not our Lord Jesus Christ, but their own Belly, and by good Words and fair Speeches deceive the Hearts of the Simple.* There's no doubt but in Using these good Words and fair Speeches, they thereby pretended to serve our Lord Jesus Christ, as these do now a-days ; but none can serve our Lord Jesus Christ who are found in those Things which are contrary to the *Esse* or *Nature* of *true Christianity*, which cut a-sunder and divide into Parties, and are false in themselves, let their Words be never so good, their Speeches never so fair; yet by their seeming good Words and fair Speeches, they may (and too often do) *deceive the Hearts of the Simple* ; to prevent which they should be *Marked*, be *Characterized*, that they may be *Avoided*. The Word *ἐξαπατάω*, here used by the Apostle to exprefs their Way of Deceiv-

ing, signifies (says *Leigh* in *Crit. Sac.*) such a Deceit which a Thief useth to a Traveller, offering himself as a Guide, to direct him a better Way to his Journey's End, and so leading him to some dismal Place, that he may rob him. How apt this Expression is to set forth the Nature and Work of False Ministers in this Day, the Reader may determine.

The same Apostle writing to *Titus*, tells him, *There are many unruly and vain Talkers and Deceivers*, Tit. i. 10. That these whom the Apostle here calls *vain Talkers* and *Deceivers*, were *Preachers*, is evident from the next Verse, where he says, *They subverted whole Houses, teaching things which they ought not*, ver. 11. *The Mouths of these*, he says, *must be stopped*: But how should that be, if they must be born with, and suffer'd to preach without Reproof, for fear of giving Offence to weak Brethren? What way had *Titus* to stop their Mouths, but by openly denying 'em, testifying against 'em, and refusing to hear 'em, whensoever they open their Mouths and talk in the Assemblies of God's People? And if this be done in the Power and Authority of the Spirit of God, this will stop their Mouths, and make them afraid to open them there. So *Paul* advises *Titus*; *Rebuke them sharply*, says he, v. 13. However, if according to the Apostle's Assertion, *The Mouths of such unruly and vain Talkers and Deceivers, who subverted whole Houses*, must be stop'd, How shall we excuse our selves, if we do not endeavour our selves to stop 'em, but also discourage and blame

blame them that do? How shall we answer the Apostle's Caution, if instead of Stopping the Mouths of such *Unruly Talkers*, we give them free Liberty to open their Mouths amongst us, and stop such Mouths as are opened in Testimony against them? How shall we acquit our selves from being guilty of partaking with them in subverting Souls, if instead of *Marking them out*, *Avoiding* and *Stopping their Mouths*, (which the Apostle says *ought to be done*) we give them Opportunity and Liberty uncontrouled, to subvert as many as they can, even in our publick Meetings?

The same Apostle taking Leave of the Elders of the Church of *Ephesus*, tells them, *I know this, that after my Departing shall grievous Wolves enter in amongst you, not sparing the Flock; Also of Your Selves shall Men arise, speaking perverse things, to draw away Disciples after them*, Acts 20. 29, 30. Therefore watch, says he, v. 31. To what End were they to watch? Was it only to see the Wolves enter, and not to discover 'em, not to oppose 'em, but to let them make such Havock of the Flock as they pleased? Were they to watch only to see these *perverse Speakers* arise; but not to discover 'em, not to gainsay 'em, not to deny 'em, not to *Characterize* and lay open their Perverseness and Deceit: But give way to 'em, and leave 'em Room and Liberty to draw away, by their *perverse Preaching*, as many Disciples after them as they could? Nay, sure. *Take heed therefore unto your selves*, (said he,

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ver. 28.) *and not to your selves only, but to all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God, &c.* This was spoken to the Elders of the Church; they were to watch against those Wolves, against those perverse Speakers and Seducers: They were not only to take heed for themselves, but they were to take heed to all the Flock, over whom the Holy Ghost had made them Overseers; they were to feed the Church of God; not to suffer the Wolves, tho' in Sheeps Cloathing, nor those perverse Preachers, that came to draw away Disciples after them, to feed the Church of God with their perverse and seducing Doctrines.

The Apostle John exhorts the Saints *not to believe every Spirit, but to try the Spirits, whether they are of God, or no, 1 Joh. 4. 1.* But to what Purpose should we try the Spirits, if after we have tried 'em, and upon Tryal found 'em to be False Spirits, Evil Spirits, Wicked Spirits; and upon full and indubitable Proof and Assurance thereof, have declared them so, we must still be obliged to receive them as Teachers in our Meetings, sit under their Preaching without Reproof, comply with their Prayers in Outward Gesture and Appearance, and thereby give others Ground from our Compliance and Silence, to think they are right Spirits; and as such to receive them, and so be deceived by them?

In opening the States of the Churches of Asia, the Spirit saith to the Church of Ephesus; *I know thy Works, and thy Labour, and thy*

thy Patience, and how thou can'st not bear them which are Evil, Rev. 2. 2. Of what Sort those Evil Ones were, which the Church of Ephesus could not bear, appears from the following Words; *And thou hast tried them which say they are Apostles, and are not; and hast found them L I A R S.* This Church took Paul's Advice, before mentioned, which he gave to her Elders, *Acts 20. To watch and take heed of all the Flock.* She followed the good Counsel which John had given, 1 *Job. 4. 1. To try the Spirits, whether they were of God.* She had tryed those false Pretenders to *Apostleship*, and found, That though they had said they were *Apostles*, yet they were not *Apostles*, but Lied in saying so. And having upon Tryal found them to be Liars, to be False, to be Evil, she could not bear them. Was this her Fault, or her Virtue? Sure, it was an Excellent Virtue in her; it was one of her chiefeft Ornaments, and that for which she was commended by Christ. On the other hand, the Charge against the Church in Thyatira was, *Thou sufferest that Woman Jezabel, which calleth her self a Prophetess, to teach and to seduce my Servants to commit Fornication, and to eat things sacrificed unto Idols, ver. 20.* She suffered *Seducing Spirits* to teach in her Assemblies; that was her Sin: Yet the Church in Thyatira had no other Way then, to stop the Mouth of Jezabel, than the Church of Christ now hath, *viz. Church-Power, the Power which Christ hath given to his Church:* which she not exercising, came under a se-

vere Reproof and Condemnation from the Lord therefore. From hence it may be rightly infer'd, That the *true Church* ought not to suffer Seducing Spirits to Teach in her: but is obliged to Oppose and Deny 'em; and that if she do suffer them to teach in her Assemblies, she is condemnable therefore in the Sight of God, and her so doing will be brought as a Charge against her here or hereafter.

I know, the common Reason given, for bearing with these Seducing Spirits, and suffering them to Preach in our Meetings, is, That our Meetings may be kept quiet, without Disturbance, that no Occasion of Offence may be given to the World. Might not *Thyatira* have alledged this Reason, as well as we? That was a populous City, where *Jews* and *Gentiles* of all Sorts frequented the *Christian Assemblies* in those Ages; yet this would not excuse her; Why then should we expect to be excused by it? *Ephesus* was at that Time one of the chief Cities in *Asia*; famous among other things for the Temple of *Dianna*; a Place of great Trade, and consequently a Place of great Concourse of People of all Sorts: Had not that *Church* as much Reason to regard the Peace and Quiet of their Meetings, as we have? Yet we do not find that would prevail on that *Church* to bear with those false Apostles, those evil Men that said they were Apostles, and under that Pretence would have Preached amongst them; but being Tried and found Liars, they were not

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Suffered : Why then should such a Consideration prevail with us? *Paul* might well think, that the *stopping the Mouths* of those *unruly, vain Talkers* and *Deceivers*, would be likely to occasion some Disturbance and Disquiet, yet he did not from thence discourage *Titus*, but encouraged him to the Work, bidding him *Rebuke them sharply* : Which Way should *Titus* stop their Mouths, but by Opposing and Denying them, and bearing Testimony against them, when they offered to open their Mouths in the Church? If thereupon they would bawl and make a Noise, as the *Separatists* used to do, that would but add to their own Guilt, manifest their Naughtiness the more, and thereby hasten the Stopping of their Mouths. They were *unruly* as well as *vain Talkers* before ; but Mens *Unruliness* or *Vain Talking*, must not hinder or stop God's Work : God by his Apostle saith, *Their Mouths must be stopped*, and this is God's Way of stopping them, and has been practised by our Antient Friends towards the *Separatists*.

In bearing with such *Seducers* in publick Meetings, and giving them Liberty to talk undenied, that thereby an Opportunity may be given to *seduce* and *draw aside* some of the Hearers ; how spacious soever this Pretence may be, upon which such Liberty is admitted ; Yet how can they, whom the Lord hath set as *Watchmen* over his Flock, acquit, or excuse themselves, if any of the Flock be by this Indulgence lost, or led out of the Right Way ; as too many have been? The

Lord by his Prophet said of Old, *When I bring the Sword upon a Land, if the People of the Land take a Man of their Coasts, and set him for their Watchman; if when he seeth the Sword come upon the Land, he blow the Trumpet: and warn the People; then whosoever heareth the sound of the Trumpet, and taketh not Warning: If the Sword come and take him away, his Blood shall be upon his own Head: But if the Watchman see the Sword come, and blow not the Trumpet, and the People be not warned; if the Sword come, and take any Person from among them, he is taken away in his Iniquity, but his Blood will I require at the Watchman's Hand,* Ezek. 33. 2, &c. This Metaphor taken from worldly and temporal Wars and Watchmen, the Lord here applies to his Church and People, ver. 7, &c. Nor doth the Instance of a Sword and Watchman restrain the Comparison to them only: But what is here spoken of the Sword the Land and the Watchman, may (by a fair Analogy) be as well said of the Wolf, the Fox, the Sheep and the Shepherd; or of the Seducers of the Flock of God, and of those whom he hath made Overseers thereof. For if the Shepherd see the Wolf, or Fox coming into the Sheepfold, or amongst the Sheep, and rises not to discover and Oppose them, but lets them alone to pray upon the Sheep, How doth such a Shepherd discharge his Place, and the Trust committed to him? So if the Ministers of Christ, whom the Holy Ghost hath made Overseers over the Flock, see false Teachers and Seducers (Wolves in Sheeps

Sheeps Cloathing) come into the Assemblies of God's People, and they do not discover them to be *false Teachers*, and *Seducers*, but bear with them, and let them alone, to seduce, beguile, betray, and draw away Disciples after them, Will not the Lord require the Souls of those that are by that means, beguiled, betrayed, led aside and lost, at the Hand of those *Overseers*, whose Place and Duty it was, as *Spiritual Watchmen*, to have given Warning to the Flock, of the Impending Danger?

The Authour to the *Hebrews*, exhorting the Saints to *Obey them that have the Rule over them*, gives this Reason for it; *For they watch for your Souls, as those that must give an Account, that they may do it with Joy, and not with Grief.* Hence it appears, that God hath set some to watch for the Souls of others; and that he expects, and will require, an Account of the Souls of his People at the Hands of them, whom he hath set to watch over them, and they must give their Account either with Joy or Grief, according as the Account shall prove, which they shall have to give. But how will they give their Account with Joy, if, when they come to give it, they shall be forced to acknowledge and say, We have indeed admitted false Brethren to come in amongst us; we knew that they were not of us, but stood in Opposition to the Work and Way of the Lord; we knew they have endeavoured to open a Way to *Loosness* and *Libertinism*; we knew they were out of the Unity and Spirit

of the true Brotherhood, out of the Life and Spirit of Truth, and were not in that which could gather to God ; but that they are in a Spirit of Disorder and Contention, and endeavouring to sow the Evil Seeds of Strife, &c. in the Minds of their Hearers, and to *draw away Disciples after them*, to encrease their Numbers ; But *for Peace sake*, and that we might keep our Meetings Still and Quiet, we were not willing to oppose, or to deny them openly, by Word or Gesture, or to lay them open and discover them to the People, nor suffer others to do it ; but let them have their free Scope, to preach and pray in our Meetings uncontrouled ; by which they take Advantage to insinuate themselves into the Minds of the Hearers, and thereby have deceived and led away many *Simple Souls* after them : Ah ! with what Grief must such an Account be given !

I shall leave the Application of this to all who shall find themselves concern'd, and having, as I conceive, shewn by Scripture and Right Reason the Justice of my Way in Writing, I intend also to make it appear to every common Eye, what just Cause I had to write.

Matters of Fact have as certain a Being and Reality as *Demonstrations*, yet in Appearance most of 'em can never be prov'd or evinc'd any other Way, than by meer Testimony, meer Historical Knowledge. Many a Truth hath been lost and buried in Unbelief, when-as many a Falshood in the mean Time has prov'd

prov'd more successful and triumphant, and has pass'd currantly through the world under the specious Disguise of Probability: Yet *Reason* it self shews, That we may believe such an One, whom we have no Reason to distrust: If any one Matter of Fact intimated in the *Character*, &c. has been prov'd false, any common Reader would have just Cause to disbelieve me: But when nothing hitherto hath been form'd against the Truth of 'em, Who can affect Superficial Discourse more than a Rational Demonstration? I can now publicly acknowledge to all, That I have great Satisfaction in what I have wrote, and am very glad, in this Case, though no Person in the whole World, excepting my self, was the Promoter or any ways excited me to write the *Character*, and that not one of the Persons charg'd with it in those false and abusive *October-like-Club Characters*, either conniv'd or knew ought of it, 'tis my no little Satisfaction, that I find some great Authors in their Posthumous Works, will bear me out in my good Design, whose Judgment I esteem much superior to my own, and whose Expressions I have here interwoven, which not only approve my Design but embellish my Style. What can be a plainer Denying of Inspiration, than ——— saying, *Away with such Notions! Away with such Notions!* His *Hypocondriac* Expressions of *Hypocondriac Vapours*, are manifest: His *Soothing* the common Vanities and Extravagancies of Youth, is evident: His Fleers and Jest on modest Plainness, as being
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the *Figments* and *Circumstantial Leaves* of Religion, are very demonstrable, and known: His Comparing of God to an *Old Superannuated Man*, that lov'd to hear Nonsense spoke to him, *As we*, (says he) *speak to one another*, (counting others like himself) is blasphemous, and sounds harsh in the Ears of all the true Lovers of God: His *Denying Perfection till the Door of Time be shut upon us*, and that *then the fatted Calf must be kill'd*, and the best Raiment put on, &c. hath been sufficiently prov'd: His daring whole Assemblies, for any one Person to come out, and own himself, that they are either *Perfect* or *fit to die*, and that he would ride many Miles to see such an one; and this not only in Meetings in Course, but also repeatedly at Burials: What is this, but a meer Banter on that Principle of Certainty, and a Ridicule of the People he pretends to be in Heart-Communion with? Indeed, if I should grant him his Assertion, *That we must come always to Christ weary and heavy Laden, and so still bear the Heavy Burden of Sin and Corruption, till the Point of Death*, his Expressions would bear a better Face: But how agreeable such Positions are to those of the Apostle to the *Romans*, Chap. 8. I leave all to judge, especially those who not only talk of, but know the Work of Regeneration.

His Jeering upon the *Life and Power of God*, that enables many to stand stedfast for his Name and Power, is both a Shame to him as a Man, and as a Christian. His *Snuff-Box Taunt* upon the *Spiritual Exercise of Friends*, is
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a meer Deriding the *Extraordinary Motions* and *Workings* of a Divine Life in the Soul. His *Magnifying Reason* beyond her Sphere in almost all his Publick Discourses, is an evident Token of the Extent of his Gift: But the sophistical Appendice and Crutch, he hath now added to it, by the Help of another, is a notable Falacy, so far as it imprints a wrong Idea in the Minds of any. He with his Assistant might as well have told us with the *Pelagians*, That the *Improvements of Nature can make Men Happy*, since it is by the Gift that enables and qualifies a Minister, that we hope to attain Salvation and Happiness, or such might have said with the *Semi-Pelagians*, That *Natural Preparations and Predispositions do bespeak and procure the Spirit of Grace*: Tho' it be certain, none can come to Heaven merely by the Help of these Humane Improvements, which are built upon Nature's Foundation: For if they (—— and his Assistant ——) will have that *Reason* by which they Preach sanctify'd by *Grace*, the Foundation is still nothing but Natural Reason; and Natural Reason, after all its Whitenings and Purifyings, must stand afar off in *Atrio Gentium*, it cannot enter into the *Temple of God*, much less into the *Sanctum Sanctorum*, it cannot pry within the Vail: And is this alone a sufficient Qualification for a *Gospel Minister*? Shall Men preach now by *Reason cleansed*, without the Influence of the Spirit, by a spotless Integrity of Morals, sweetness of Disposition, or the Candor of Nature? Though

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none of these are Applicable to — ; yet all these Paintings and Varnishings of Nature, which are deservedly amiable in the Eye of the World, melt away at the Presence of God. They might as well tell us, that a *Candle* by its shining may merit to be a *Star*, to be a *Sun*. God has given Men, by the *Gift* of Grace, by the *Lumen Gloriz*, an infinite further Extent of Knowledge, than our *Natural cleansed Reason* can either deserve, obtain, or enjoy: *Reason's* Hand cannot earn it, *Reason's* Hand cannot reach it, *Reason's* Eye cannot see it. The glorious Gift of Knowledge which must fill and satiate the Being of Man, is the *Beatifical Vision of God himself*, which is beyond the View of any thing belonging to Nature, and is seen by nothing but a Divine Ray from the Fountain of Light and Life.

For the Truth of my Assertion, That — pretends to Preach by *Reason cleansed*, I'll willingly appeal to all who have heard, or may hear him, unless he alter his usual Theme: And then let 'em also assent to the *Non-Ability* of it, that it cannot reach to the Things of God, or demonstrate the Depth of *Spiritual Religion*, which is beyond it's Compass: For the *Natural Man understands not the things of the Spirit of God*, and the Reason follows, *because they are Spiritually discerned*. It is the *Demonstration of the Spirit and of Power*, that can give an *Evidence* to our Spirits, both of the Nobility and Certainty of heavenly Things. Can such a Person who talks from
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Reason cleansed, (or if they will have their own Phrase, from *Reason Sanctify'd*) be truly called *Echo Domini*, that never speaks, till it be spoken to? Can such an one be accounted *Cythara Dei*, strung and tun'd by him, touch'd and mov'd by his Spirit, and then making a most sweet and graceful Melody? No surely, yet such is the Character of a true and *Living Minister*.

I hope I have in the preceeding Pages plainly demonstrated, this is an excessive Vanity in —, &c. to make a *Natural* and *Finite Thing* equal a *Heavenly Grace* and *Power*; to put *Reason* in the Place of the *Spirit*, the *Creature* in the Room of God the *Creator*: But that I may not in the least alledge any thing, but what flows naturally and consequentially from his own Words, he *himself* has boldly affirm'd in my Hearing, at the *Savoy*, That *this Reason sanctify'd is the first, and the written Word of God (the Scriptures) is the Secondary Rule of our Faith and Works*: Now we hold safely and certainly, That the *Spirit of God* is the *first* and *primary Rule*, and the *Scriptures* the *Secondary* and are subordinate to that. Now either this *sanctify'd Reason* is the *Spirit*, or it is not; if they can prove that it is the *Spirit*, we shall only disagree in Terms: But if not (as certainly it is not) then it is an abominable Falshood, a Dishonour to the Spirit and Grace of God, a Repugning and absolute Denying that great Article of our Faith, thereby shews himself not to be in Unity with us, and sufficiently

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proves at once his Non-guidance by the Spirit, and consequently his Non-qualification for a Minister of the Gospel. I might very well have made here an Objection against his calling the Scriptures the *Word of God*, as I have heard him often, but though that Phrase hath been for good Reasons both disus'd, and disallow'd by G. Fox and other Antient Friends, (as being an Attribute belonging to the Son of God, *Joh. 1.* though we confess them to be the *Words of God*, dictated by his *Holy Spirit*, and prefer them to all other Writings whatever) yet (I say) being here reciting things both of a greater Import and grosser Nature, I shall wave that. Certainly it must needs shew a Devilish and envenom'd Spirit, that can assimilate to itself a Power to turn every thing to Poyson, to discolour every Blessing, to turn the Grace of God into Wantonness, to fight against him with his own Weapons, with his most precious Favours, and by a most strange *Chymistry*, extract Dross out of the purest Refined Gold, Dregs out of the purest Spirits, and a Savour of Death from that which breaths out nothing but Life and Happiness.

That there are Living Witnesses of these things, some of those into whose Hands this may come can readily affirm; which is both Proof and Demonstration.

In the foregoing Periods I have recited evident and warrantable Facts, to prove, That he is a *false Apostle*, a *deceitful Worker*, *transforming himself*, as much as his natural Abilities

ties will permit, *into an Apostle of Christ*; and no wonder, since as Satan is, so will his Ministers be. I have taken none of these things from his *common Conversation*, (wherein I could have had as great Advantage) but from his *Publick Talking and Speaking* in Meetings for *Worship*, when he professes to have (if we may judge according to the *Endfield Letter*) a *warming of the Love of God upon his Heart*; and hope they will abundantly declare his Hypocrisy, if it were only from the *Place* of his Acting, *viz.* In the Meetings and Assemblies of the *People of God*. That there can be no just and solid Argument rais'd against the Truth of my Assertions, both here and in my other Writings, I am certain of, and bold to affirm. What if one Man flatter himself in a false Light, and please himself with a meer Shadow of Assurance, must all Men needs follow his Example? A Man that is in a Dream, may think himself awake when he is not: Ay, but I hope for all this, A Man that is awake, may certainly know that he is so? What if one Man take Copper for Gold, must all Men do so too? So that I may say in *Paul's Words*, *What I do, that I will do, that I may cut off Occasion from them which desire Occasion.*

And now, *Reader*, since here are *Specimens* enough to judge by concerning this Man, &c. let me ask thee seriously, Can these come from a true Minister of *Christ*? Can these flow from the Operation of the Holy Spirit? From the *Warming of the Love of God* on the Hearts of any? From *Divine Assistance*? From

a *Living Experience*? Or from *Ψιθυισμοί*, the *Whisperings* and *Breathings* of the Holy Spirit? The secret *קול-אח* by which it converses with the Soul? Let every One weigh these things in his own Conscience, and then confess from whence they flow. There are by ^{ut} Two Spirits in the World, One from God, the other from the Devil: Either ———'s &c. Ministry is from the One or the Other; either from the *Fountain of Truth*, or the *Origin of Lies*, and consequently it is either *True* or *False*: if the latter (as is visibly prov'd) his ev'ry *Expression* in that Manner is a *Gust of Satan*, and himself an *horrid Impostor* and *False Teacher*. When I would consider him, as he would fain be thought, to wit, *A Living Minister*, it makes me almost faint with the frightful *Ideas* it gives me of a *wretched State* and *Depravity*, and the *Vengeance* of a *Just God* on the *Revilers* of his *Name* and *Power*: Than this, what can be worse?

*O Vita fallax! abditos Sensus geris,
Animisq; pulchram turbidis Faciem induis.*

Sen. in Hip.

O pestis Erebo nata! Luctificum Scelus!

Now then,

If ——— has deny'd himself to have a *Sacred Impulse* and *Inspiration* in his *Preaching*, what can be plainer infer'd from our receiv'd and believ'd *Opinion* of the *Qualification* belonging to the *Ministry*, but that he is a *false Minister*.

But ——— hath publickly deny'd *Inspiration*, &c. Therefore, &c. Besides, If

If a Minister, in his publick Preaching, speak directly contrary at one Time, to what he does at another, both these Declarations cannot come from a True Bottom.

But that ——— hath been abundantly and often heard so, I leave to the Greatest of his Admirers, to recollect, assent to and affirm: Therefore, &c.

These *Instances* and *Arguments* are calculated for the meanest Capacities, and bear an Evidence with them intelligible to all common Understandings; and these being retain'd, let all remember, That G O D being the Truth *Itself*, an eternal immutable Truth, his Impulse and enliv'ning Power is from the Source and Spring of all Truth, and that all *Revelations* flowing from Him, shine with the Prints and Signatures of Certainty; and hence his naked Word is a *Demonstration*: The Soul desires no greater Satisfaction than an *evangelical* *testimony*; if G O D himself say it, who can question it? Who dare contradict it? *True Reason* will not; *True Reason* cannot: God crowns his own *Revelations* with his own Beams; they are no Sparks of *Reason's* striking, but they are flaming Darts of Heaven's shooting, that both open and enamour the Soul: Reason may not come into this Ocean, her Plumb-line is too short to fathom it: That Spirit that breath'd out the Holy Writings at first, and which convinces and satisfies the Soul, that they are written by the Inspiration of the Almighty, the very same Spirit is the In-

Interpreter of 'em; He is the Commentator upon 'em; the Text is his, and the Gloss is his. So that all the Stress and Difficulty is, To know, whether God reveals such a thing or no? and judging, who are really acted by the Spirit of God? What Ministers preach from his *Influence, Heat, Fire*, or what other Epithet may be proper to declare the *Workings of God in Regenerated Souls*, that we may say according to the Poet in another Case,

Numen in est illis.—

For the Language of a true Minister is *Divini Sermonis Character*, and does necessarily require *Super humanam Cognitionem*; for here corrupt Reason is apt to slip and evade; yet even here, in Relation to ———, this is clear and easy; his apparent Contradictions are known to his Observing Hearers, and have been demonstrated too often to his Face.

I have now, in my Opinion, sufficiently prov'd the *Truth of my Assertions*, or laid such Premises from whence the *Truth* of them may easily be deduc'd: And tho' not any thing that hath yet appear'd against me, presumes to falsify One of them; yet notwithstanding this, another *Letter*, in Opposition to mine, hath found a Passage amongst us, to blind the Eyes of *simple, yet well-meaning Persons*, who naturally fall in with such soft Expressions of *Love and Charity*, without considering (from a Bottom of right Reason) what Cause there was for those *Severe Reflections*, this *Endfield Author* says; I have cast on several Persons, without particularly Specifying

cifying them : Nor is such Deceptions as this is strange, since a Hypocrite may spin so fine a Thread, as that it may deceive his own Eye; he may admire the Cobweb, and not know himself to be the Spider : How much more easy may he deceive an *unwary Reader*, a *Stander-by*, &c. Yet the Scriptures witness something more, That a *great Prophet was deceived* by the Words of *Hananiah* (*Jer. 28.*) and what was possible then for an Hypocrite to accomplish, is possible for such an one in our Day. But surely the Word of the Lord will soon witness in them against such *Hypocrisy*, and make them own that they have been deceiv'd.

This last *Letter* is like the former, free from either *Proof*, *Argument*, or so much as any ways *Denying* many of my *greatest Assertions*, in Relation to ———, alledg'd by me as *Proofs*, to demonstrate that he is false; the Enervating of which should have been this Author's chief Business, when he first essay'd to write against mine; and seeing nothing of this appears, I have the less need to mind him : For which Reason I shall only hint at two or three Places in his *Letter*, and so leave both him and it, as requiring no further Answer.

This *Letter* untruly gives the *Characters* of those individual Persons he thinks are intimated by me : But how Insignificant such things are, are very well known to all reasonable Persons; since he is found to be a false and partial Person in both his Letters, who by a strange *προσωποληψία*, sets up these Persons as

Oracles and Dictators in Divinity, and greedily drinks their *Errors*, as if they were *Saving Truths*; when at best they are the *Poyson of Asss*, *deadly and desperate Errors*; and defends and extols the Persons by whom they were delivered: But these are to be esteem'd only as they are consonant to *Truth*, and *Right Reason* which no ways contradicts (though it never comes up to) the *Witness of God* in Men's Hearts. Besides, all those who have been *Hæreticorum Coryphæi*, have been such as by some *deceitful Carriages* have won the Hearts and Esteem of Men, by which they have spread their Infection the farther. And how far this Author's *Description* corresponds with their *Qualifications in the Ministry*, let their own *Actions and Words*, and his Instance from *R. B.* demonstrate.

As I never esteem'd ——— to be a Person qualified for that *Divine Performance*, nor ever thought him a *true Brother*; but only such an one as *Paul* describes in *Phil. 3. 18. An Enemy of the Cross of Christ*: So this being granted, all that is said in the *Letters* is of no Import, and all mis-apply'd Phrases of *Love and Charity to Brethren*, and *Behaviour to Ministers*, signify nothing.

And further, The Preaching up this *Union and Charity* upon such an unsound Bottom, as according to ———, &c. If they were not of the same Length and Breadth in Opinions, or in Matters of Faith, is of a most pernicious Consequence. If the *Apostles of Christ of Old* (says *R. B.*) and the *Preachers of the Everlasting Gos-*
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pel in this Day, had told all People, however wrong they found them in their Faith and Principles, Our Charity and Love is such, we dare not Judge you, nor separate from you : But let us all live in Love together, and every one enjoy his own Opinion, and all will be well : Would not the Devil (says he) love this Doctrine well, by which Darknes and Ignorance, Error and Confusion might still continue in the Earth, unreprieved and uncondemned ? These are the Lengths some now run into, and from what Spirit and Delusion is consequential : By this they would reduce the Church to a meer *תהו ובהו* to an Anarchy and Chaos : From whence would arise the Confusion express'd by the soft Poet,

Flagrant sancti sceleratis Ignibus Ignes :

Mistq; erat Flammæ Flamma prophana Pie.

But to prevent this Discord, the Mouths of these must be stopped, and they and their Designs Mark'd, Characteriz'd, or Expos'd to the publick View of our Society ; the Reason naturally follows, *That all may know them and avoid them.*

This Author asserts, *That I only imagine I am dictated by a good Spirit in this Work ;* and runs on as if I had granted this : But if the Tree is known by its Fruit, let me be judg'd by the Truth of my Assertions, and then let him think or write what he pleases : Sure every one may be *ζηλωτης*, modestly inquisitive into the Grounds and Reason of what is deliver'd to him ; and if what I have wrote be Truth and agrees with Reason, I will not quarrel with him if he thinks it came not

δύναται, ex altiori Sede, as *Seneca* speaks, from a higher and nobler Principle. Like the Author of the *Letter to me in Verse*, he intimates the Passage in *Jude*, of *Michael's* contending with the *Devil*; that he durst not bring a *Railing Accusation* against him; When it is taken in his own Words, (*Railing Accusation*) it is useless to him; but when it is viewed *ex ipso Fonte*, it quite loses the Force both these would have it to bear: Sure every one will agree, That he dared not bring a *Blasphemous Judgment* against him, (*Κρίσιν ἐπαινεῖν βλαφημίας*) for so are the express Words, and we all know, that is entirely the Behaviour of *Evil Spirits*.

He says in p. 14. *The Way to Peace is to resist the Beginnings of Strife*, and yet is not willing that —, &c. the Cause of this Strife, should be Resisted; Then he runs on misapplying Texts of Scripture, and by unguarded Phrases, tacitly owns, That —, or himself has render'd *Evil* and *Railing* to some; Or, why is it brought in, *Not to render Evil for Evil, and Railing for Railing*, p. 15. since if he had thought me only in a Mistake such Counsel should have been applyed to himself or —, &c. and not to me, privately intimating his bad Cause: But supposing he only meant and intended to inculcate to his Readers, that mine is *Railing* (though I have no Reason to give him that Point) if it be consider'd then according to its Signification in the Text, *Convitium pro Convitio*, Reproach for Reproach, the very Name carries in it a

Term

Term of *Evil*, or *false Words*, and I positively deny it, and defy any to prove such on me: But supposing it had been so, it cou'd never have match't with ——'s *Thingum, Thangums, Snuff-Box Taunt*, &c. considering his Time and Place of Action. This makes me look back a little to the Quotation from Dr. Tillotson, p. 12. And I would fain ask this Author, If the Matter of Slander is ever true? The Word (*Slander*) implies a *false Charge*, a *false Imputation* and *Calumny*, and if he will have the Phrase, let me ask him, What Persons were ever Slander'd with the Matter of Truth? But stay! I had like to have pass'd his fierce Assertion over, he says, *To stab the Reputation of a Man is the worst of Murder*. Now if this Author had but thought of his ——'s Way, he'd have added, *I mean undeservedly; Dear People, I speak guarded there*. This had been something, though then, with stretching it would not have come up to the worst of Murder. Now, because I'd be very plain, I'll suppose any Imposter had carried it so fair and seemingly Honest, that his Reputation flourish'd, and he had pass'd curantly in the Eyes of the World for a Virtuous good Man; yet afterwards being prov'd to be really false in many of his Actions, Will it be the worst of Murder to declare this openly, and so Stab his Reputation, which by his Deceit he had gain'd before? No, surely, it deserves Praise and Thankfulness to the Discoverer of such an Impostor.

Now since I have shewn the Reason by so many Rational Proofs, why ——, &c. shou'd

be render'd Useless in the Ministry, I shall pass over the Author's Insignificant Expressions, and conclude —, &c. to be as I have related; not according to my own Sense, but the Opinion of Numbers of Living Ministers and worthy Members in our Society, as appears by their publick Opposing him, not mentioning the *Conclusion* of last *Tearly-Meeting*, whose *Affirmative* shou'd be prefer'd before a whole Heap of *Negatives*, the Judgment of one wise, enlightned, experienc'd, spiritualiz'd Christian — *alios quod monet, ipse facit*, is more to be regarded, and attended to, than the Votes and Suffrages of a Thousand Gain-sayers.

It cannot be expected, neither is it my Business to vindicate any thing in *The Picture*, since I am not the Author of it. The *Management* of some Persons in Relation to this, I am not wholly ignorant of, and as I am no Stranger to that, it will not be imagin'd that I am unknowing in the *Management* relating to my own *Writings*; the Matter whereof in Debate lies here:

Whether ——— has utter'd those Expressions alledg'd in the Character, &c. ? Which I know to be true, and which have been affirm'd by Persons of unquestion'd Probity; some of whom have deliver'd it under their own Hands, and asserted it as well before his Face, as before others: And granting this, it runs thus:

Whether those asserted Expressions are not only of an Evil Tendency themselves, but design'd to lay waste those Principles, which we hold as
Matters

Matters of Faith and Fundamental ? This being agreed to, then it follows to consider,

Whether a Declaration, Observing, Marking or Characterizing of these Erroneous Expressions, which are allow'd to be of an Evil Tendency, can be itself of an Evil Tendency ?

To Conclude this Piece, I shall give the Reader a small View of the Calumnies I have received from some, wherein their *Opinions* of my Writings (or if they will have it so, of my *Satyrs*, since the Word *Satyr* is only an Appellation to a particular Species of *Poetry*, to declaim against Vice) are found to be *False*, and themselves to be Persons entirely tinctur'd with *Malice*, and posses'd with *Envy*, viz. *That they are vile, abominable Invectives : As if compos'd in Hell ; As if come from the Bottom of Hell : That the Author deserves to be discovered and posted as a Notorious Villain : That my Writings are Accursed, and ought to Damn'd ;* and one extends the *Punishment* for writing them to *Death itself*. How these Expressions reflect upon the Broachers of 'em, may be determined from my true Reasons of both the Cause and Way I have taken : Yet from hence may be drawn a *Convincing Argument*, why I should desire to remain secret ; to escape the *Obloquy*, the *Invidious Fleers*, and indeed, *Bullyings* of those Persons, who have made so little of *decrying, scandalizing and reviling* me, for such things as are founded upon the Basis of *Verity* ; and that too, after I had given them all the *Reasonable Invitations* possible, for them to disprove by *rational Arguments* any of my Assertions : But amongst their

their Allegations, that *figurative Expression* of mine. ——— *Whose Life is all a Lye*, hath been repeated with such an Abhorrence by ———, as if it were a *most notorious Falshood*; when at the same Time that naturally follows, from any granting him to be an *Hypocrite*; which is undoubtedly very true. The Persons who seem so fierce against this, probably little considered how consonant it is to several Expressions in the Scriptures: This *Natural and True Hyperbole* (If I may be allow'd to call it so) has been us'd by both *Prophets* and *Apostles*: See *Isa. 9. 17.* כלו *every one is an Hypocrite*; *Jer. 5. 27.* Their Houses are מלאים מרמה *full of Deceit*; *Jerem. 9. 2.* כלם מנאפים *They are all Adulterers*; *Hos. 7. 4. 7.* כלם *Nah. 3. 1.* כחש כלה *All full of Lying*, or very well according to mine, *All a Lye*: Or the Words of the *Psalmist* bear the same Emphasis, *They Meditate Deceits, or Lies, כל-היום All the Day.* Add to these *Mat. 23. 28.* and *Rom. 1. 29.* In short, the whole Scripture abounds with Phrases of the like Import; and if they are true, consequently mine is not false.

Having thus demonstrated the *Justice of my Way of Writing*, from *Scripture and Reason*, the *Truth of my Assertions*, and both the *Falshood* and *Baseness of my Accusers*, I shall leave it to all those who desire to see things as they really are, and read without *Partiality*; having nothing of *Malice* on the one Side, nor *Self-Interest* on the other, that hath influenced me to these Undertakings.